# THE NOBLE KINGDOM OF HEAVEN

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# THE NOBLE KINGDOM OF HEAVEN

## (*Inclyta Regna Coelestia*)

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A LECTURE DELIVERED TO A CLASS
IN THE COURSE : CHRONICLE OF REALITY

*BY*

GEORGE EDWIN BURNELL

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And the word of the Lord came unto me, saying,

Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease . . . say unto them,

The days are at hand, and the effect of every vision.

Say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done.

**Ezekiel 12: 21-28**

# THE NOBLE KINGDOM OF HEAVEN

(*Inclyta Regna Coelestia*)

Inasmuch as there has been provided an efficient, competent, superabundant way, so that every human being, if he wish to, if he will to do so, may live in a perfect body in a perfect world, any human being, therefore, may know, if his body is not perfect, or if his world is imperfect, that the reason, the relief is in his own hand and will and thought and mind and bodily action. Not only is this a general rule, but it is also specific: that a human being may know precisely what it is that stands between him and a perfect body and a perfect world.

There have always been those who could diagnose the problems of human-

ity and deliver the point of correction. This is because a correction is possible. Otherwise, it would have been insane to have provided those who could diagnose. The general rule of diagnosis is quite simple—who runs may read: If your life is a confusion, it is because you worship more than one God. If you have a guilty feeling in your heart and mind, or among your neighbors, it is because you are blaspheming the name that was put upon you. Guiltiness and blasphemy go together. And there is only one blasphemy, and that is taking the name I AM in vain.

These things are all quite simple. If you are cursed with too much to do to make ends meet, or to bring your life around to the place where you want it, it is because you are not keeping that holy and provided Rest Day, that vision

of silence and restfulness and peace.

If your life seems shortened, if things move too swiftly for your mind to comprehend what is going on, so that it looks as though, however long you lived, you wouldn't live very long, because you weren't living much of any at all anyway, this specific difficulty is that you have worshiped a false heredity, a false law of cause and effect, a false way of doing things and thinking things and accomplishing things, a false sense of source. You have not honored the Father and the Mother of your mind and body and world.

If you don't know anything and can't find out much, if your education is depleted, and the more you get of knowledge the less you know, there is a specific error in your mind, an error which you would scarcely think of, per-

haps, but concerning which, information is complete, abundant. The secret of education, the secret of knowing things, the secret of understanding, is that mysterious and sublime sympathy of truth which is a heart flowing irresistibly with good-will toward all—the negative of which is murder. Thou shalt not kill, is the pronunciation for those whose education does not suit them, whose knowledge seems incomplete, who find themselves stumbling around in ignorance and depleted informations. They shall drive murder out of their heart—they who struggle among their fellows, who would step upon that which is in their way.

Again, suppose your body is weaker than it ought to be, neighboring ever to laziness or paralysis; maybe you find yourself not strong in intellect and in

soul and in character and in physique: what's the matter? The error of adultery, mixing things, sex lust, stands in your way. This is nothing, but if believed in, it can put a paralysis where you don't want it; namely, upon your body and upon your affairs.

Suppose you can't make a living; suppose you can't find enough to do to amount to anything, can't make money; suppose you can't have all the things that money produces, and you have to work too much for what you do get, and often can't get anything to do for what you need to have: what's the trouble? It is because you are a thief! That's the reason. In truth? No. Not in truth; and there's where the remedy comes: in the truth. Because your being a thief, however you interpret it, can be destroyed by truth and

the word of truth and association with honest mentality.

Suppose you have tried to speak the words of truth and they don't work, or they work over such length that you can hardly hold your soul and body together while they are working; there is tremendous delay all the time, and procrastination: what's the matter? This is because you are a liar and cannot speak the truth. Because you have used this I AM of yours to speak what you know, or even think and feel, is not so. Or because, without good-will, you have not had sympathetic intuition to know what is so, and therefore have spoken lies ignorantly. For this there is the remedy of instantaneous demonstration by the power of the Spirit and the breath of the word of truth.

Suppose your memory is poor, and

you establish in your mind a vow, saying, I will, for a whole week, stick to the highest that I know, and ten minutes before breakfast, you are insulted by a demolition of your vow! You can't make a vow unto the Lord that you think will keep for a moment, because your memory, your sense of continuity, your hold on things, is twisted, like a snake. What's the trouble? What's the trouble? You have allowed yourself to embody and experience the sense of avarice and greed and craving for things. When you should have been giving things away, you were seizing upon them and running after them and chasing them, and this has spoiled your memory of the truth.

Now, the remedy for all these difficulties is at hand; not necessarily in the application of some specific cure, some

specific denial, some specific affirmation, to strike the false idea, to undermine the error; but there is a giving of the heart which contains the whole world for every being. [1]For the Lord made the world and placed it in the hearts of human beings, that they might not find out what was the mystery of of His behavior. So that if they will give back this world from their hearts to Him who placed it there, they will receive in return the fulness of life. I have come, said He, that you might have life, and that you might have it more abundantly.

To-day, we hope to be able to expand upon the Almighty arm of that will by which the Supreme has given us in His I AM—bestowed upon us—the survey of our possessions, the survey of our mental character and spiritual

1 Cf. Ecclesiastes 3:11

completeness; the survey, the vision. And the sentences which we are about to read, may split open the sky enough for us to receive therefrom a purification of our heart, that we may give it back to Him who receives all things as He has given all things.

[1] *Inclina, Domine, aurem tuam ad me,*
*et exaudi me:*
Bow down thine ear, O Lord, to me,
and hear me.

They that are obedient will find their hearts repeating the sentences of this litany, that the sky may expand and the world may melt, and that they may be healed.

*Salvum fac servum tuum, Deus meus*
*sperantem in te:*

Save thy servant, O my God,
that trusteth in thee:

1 Cf. Psalm 85, Douay Version

*miserere mihi, Domine,*
*quoniam ad te clamavi tota die:*

have mercy on me, O Lord,
for I have cried to thee all day.

*Laetifica animam servi tui:*
*quia ad te, Domine, animam meam levavi:*

Give joy to the soul of thy servant;
for to thee, O Lord, I have lifted up my soul.

[1] Brethren: If we live in the spirit, let us also walk in the spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden.

[1] Cf. Galatians 5 and 6

And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked: for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

[1] It is good to give praise to the Lord;
and to sing to thy name, O most High.

To show forth thy mercy in the morning,
and thy truth in the night.

[2] For the Lord is a great God,
and a great king over all the earth.

[3] *Exspectans exspectavi Dominum,*
*et respexit me:*

1 Cf. Psalm 91, Douay Version
2 Cf. Psalm 94, Douay Version
3 Cf. Psalm 39, Douay Version

With expectation I have waited for the Lord, and he had regard to me;

*et exaudivit deprecationem meam,*
*et immisit in os meum canticum novum,*
*hymnum Deo nostro:*

and he heard my prayer,
and he put a new canticle into my mouth, a song to our God.

[1]*Panis quem ego dedero,*
*caro mea est pro saeculi vita:*

The Bread that I will give
is my Flesh for the life of the world.

A certain illustrious [2]litterateur returning to England after many months in America, going about upon the street-cars, trains, and riding in automobiles, so as to come into contact with the average complete American, and having done a similar thing in England, remarks this difference of conversation—

1 Cf. St. John 6

2 Rebecca West, Harper's, September 1925

what the people talk about, what they think about. She testifies that in England they converse about their gardens, their vegetables, for the most part; but in America they discuss almost exclusively their business prospects; how they are doing in the method of making a living. She seems to think that gardening is better.

If I had been asked by the Supreme Being to adjust human conversation the world over, I should have said to Him, in return for His commission to manage, inspire, govern, discipline, carry out the busy talking of the world, the thinking of the world, the conversational intercourse; most certainly I should have recited to Him the sentence of the Apostle, Let your conversation be in heaven. Let it spring from your heart; because that is the only spring-

board that guarantees a leap to heaven or hell!

To-day, the world, and especially America, is accused of being decidedly unreligious, decidedly worldly, decidedly fond of money, decidedly aggravated, inflamed in selfish considerations materialistically determined. The accusation goes on to say that there is no escape from the ruin of the political system called America, unless human beings shall, of their own self-suggestion, subscribe to these sentences which we have recited—the moral law.

There is a bellowing quarrel on, to remedy an old lameness or sore that exists in the supreme legislative body of America, on the ground that the law-making of this nation is being tampered with. But the replying accusation is that we have now a hundred laws to one

that we carry out. The accusation is that human beings in their own private life have a thousand ideals to one that they even hope to succeed in.

I want to read to you a poem, "Renascence," by Edna St. Vincent Millay, considered appropriate to the remedy suggested to exist in the very immediate hold and reach of every human being who wishes to live in a perfect world, with a perfect body, and have his conversation in such a world.

[1] The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

[1] September Harper's 1925

There was never an instant in the history of humanity—nor in the history of any fraction of humanity—that its hand was not upon the very answer and pulse of satisfaction. These accusations against America are false. They are false against you. Although you are weak, you are not an adulterer. Although your memory is caved in, you are not greedy. Although you lack education and every kind of information and knowledge, you are not really a murderer. Although you are poor as Job's turkey, you really are not a thief. But you have got to escape these accusations in some different sense from that in which you have escaped them so far. And we hope, to-day, to try to supply that confidence, that faith which destroys sin and weakness and death.

There is a way of feeling, which every

human being uses, that one's particular problem requires some particular kind of medicine. This not being so, all you have to attend to is the label! Every nurse knows about that. Apropos of the label, there was a sentence applied to this criminality of humanity which cages human beings up in such limitations, and has no power or authority to do so—a false criminality, a lying, cheating, swindling impression of the mind only! There was placed in this world an antidote for that criminality—an antidote for lust, an antidote for avarice, for blasphemy, for petty conversation, whether about gardens or about a particular line of business: This sentence, to which we wish you to subscribe:

*Haec est vera fraternitas,*
*quae vicit mundi crimina:*
*Christum secuta est,*
*inclyta tenens regna coelestia:*

This is the true fraternity,
which overcame the crimes of the world;
it followed Christ,
attaining the noble kingdom of heaven.

Now, the members of this instruction have a right to see that they have attained a perfect body in a perfect world. They have a right to realize that their conversation is pure and perfect, as their body and their affairs and their neighbors are noble and upright and competent.

The apology which we would have to make for America and its people, for the whole world and its human beings, has no different application, no remedy

different from the one and only one which has been applied from the beginning of the ages to this present moment. The great historians of the application of truth have observed and recited to humanity that which, perhaps, the murder in its heart crushed out, making human beings u n a b l e sympathetically to arrive at that *inclyta regna coelestia.* At that noble kingdom of heaven they could not arrive, because they did not know the history of their own lives, nor the history of the lives of their neighbors; for the murder in their heart deceived them, because of their carnal way of looking at the universe. They therefore must join that omnipotent fraternity of those who believe, and who practise following the Christ.

The great historian says:

> [1]The work at which all the apologists wrought seemed to them only fragmentary.

They seemed to apply an excuse or apology for their own age; because they imagined that the difficulty in their time was different from that of any other time.

> The work at which all the apologists wrought seemed to them only fragmentary, but as we look back upon it we see a singular unity in their labor.

Now he provides a wonderful illustration of this unity of labor in spite of time:

> As the Cologne Cathedral has been long in building, one generation of architects and artisans succeeding another during the six centuries of toil and incompleteness, until at last we see the complete

1 History of the Christian Church, John Fletcher Hurst, page 192

> Gothic structure, in its breadth of plan, massiveness of walls, delicacy of finish, and perfect unity, from the foundation to the highest spires, so do we observe in the building of the first apologetic structure of Christianity a scope in design and unity of execution which, despite the variety of laborers, constitute it still one of the strongest, as it is almost the first, of the theological structures of the Christian ages. Those writers wrought for all times, and in every later period of attack on Christianity the mind of the Church has turned reverently toward its first apologies for encouragement in disturbed theological periods and for weapons of defense against the enemies of the word and the kingdom of God.

One of these early apologists was Origen, whose teacher was Clement. Their school was in Alexandria, Egypt. I want to read from Clement, before giving an interpretation of that which establishes this fraternity, and forms an

actual, personal, spiritual, bodily union of every softened heart and illumined mind with that fraternal band of immortals who live in perfect bodies in the perfect world, and who have escaped the several snares that face the members of this instruction, with their same deceiving, erroneous, incompetent lives; so that if you meet them with the words, with pictures of thought, with eminence of vision and character, you will be able to say, We have experienced attainment of *inclyta regna coelestia,* of the noble kingdom of heaven, in conversation, in thought, in feeling, in universal experience.

Clement described what he actually saw and knew to be the life of one who has attained this knowledge of truth.

This knowledge is something that is immediate. It is not the remote cul-

mination of a long period of struggle and guessing and failures. It is passed, perfect, from the one who has it, to the one who thinks he has it not—and instantaneously! Nothing stops the instantaneous transmission of truth, despite the cloudy, delaying confidence in lies and the speaking of lies.

Clement thus describes the Gnostic's life, the life of the knower, from the standpoint of Christianity:

> [1]Respecting the universe, he conceives truly and grandly in virtue of his reception of divine teaching. Beginning, then, with admiration of the Creation, and affording of himself a proof of his capability for receiving knowledge, he becomes a ready pupil of the Lord. Directly on hearing of God and Providence, he believed in consequence of the admiration he entertained. Through the power of impulse thence derived he devotes his energies in every way to

1 Ante-Nicene Christian Library, vol. XII., page 449

learning, doing all those things by means of which he shall be able to acquire the knowledge of what he desires. And desire blended with inquiry arises as faith advances. And this is to become worthy of speculation, of such a character, and such importance. So shall the Gnostic taste of the will of God. For it is not his ears, but his soul, that he yields up to the things signified by what is spoken. Accordingly, apprehending essences and things through the words, he brings his soul, as is fit, to what is essential; apprehending (that is) in the peculiar way in which they are spoken to the Gnostic, the commands, "Do not commit adultery," "Do not kill;" and not as they are understood by other people. Training himself, then, in scientific speculation, he proceeds to exercise himself in larger generalizations and grander propositions; knowing right well that "He that teacheth man knowledge," according to the prophet, is the Lord, the Lord acting by man's mouth. So also He assumed flesh.

This pupil of the holy man Clement, Bishop of the Christian Church at Alex-

andria, was, perhaps, the greatest mind that ever has undertaken to interpret the application of truth, the fulfilment of truth, the truth of the truth and the knowledge thereof, in the form of the Christian system. Titus Flavius Clement

> [1] . . . was succeeded at Alexandria by a pupil greater than himself, a man of purest character, who, while yet a little child disclosed a remarkable insight into the depth and fulness of the Scriptures, and later, by his untiring devotion to multifarious studies, and his indomitable firmness through bitter trials, acquired the name of Man of Adamant. This man was Origen, the most distinguished biblical critic of the ancient Church. His veneration for the Scriptures led him to ascribe a sort of magical value to the original text, and he accordingly sought to establish it by the widest possible collation and comparison of existing versions. In his Hexapla he

1 Biblical Hermeneutics, by Milton S. Terry, page 36

arranged, in six parallel columns, the Hebrew text, a Greek transliteration of the same, the Septuagint, and the Greek versions of Aquila, Symmachus, and Theodotion. Some pages, which contained books of which other versions were extant, were arranged in seven, eight, or nine columns, according to the number of versions. On this immense work, which extended to nearly fifty volumes, he was engaged for twenty-eight years. But with all his devotion to the interests of truth, and the enormous magnitude of his labors, he was a mystico-allegorical interpreter. He followed in the path of Philo the Jew, and Clement the Christian, and, assuming that many portions of the Bible are unreasonable and absurd when taken literally, he maintained a threefold sense—the corporeal, the physical, and the spiritual. But he protests against being supposed to teach that no history is real, and no laws are to be literally observed, because some narratives and laws, literally understood, are absurd or impossible. "For," he says, "the passages that are true in their historical

> sense are much more numerous than those which have a purely spiritual signification."
>
> . . . he has been quite generally acknowledged as pre-eminently the father of biblical science, and one of the greatest prodigies of learning and industry among men.

When a word stands between the mind and the true meaning, when it seems to be caught in the ears and the senses, and appears to demand constant pronunciation and repetition of study and thought and meditation, it is because the heart of the learner is otherwise engaged. The truth of it is that there is nothing in the universe at all but the One Supreme Truth, God. And any study of any doctrine or practise that is less than this Supreme in the thought or feeling of the individ-

ual, is bound to be experienced by him as a compromise and as a guilt, and this compromise, this guilt, will betake itself to his body and to his world. The reason it starts for the body, the world, and ultimately arrives there, is because that is the place of judgment, the place of exposure, the place where the net of the heavenly kingdom is let down to catch and to convert those who are called to the truth, as well as to arrest and imprison those secret enemies which are experienced as weakness, as incompetence, as poverty, as disease, as labor, as loss of memory, as lack of knowledge, as mortality. Whatever it is that has caught in your body, and is explaining experience to you, which is not truth, not God Himself making the flesh of that perfect body in that perfect world, is some one of these profound, secret,

subliminal pieces of error that seem to have no pertinence but to try the chosen, and to await the mystery of judgment.

Now, the great student of Origen, the one who most thoroughly practised miracles in his world, in his body, in his affairs, was called Gregory Thaumaturgus, the Wonder-Worker. The traditions of the miracles of his life fully carry out the sentence that Jesus offered to His Disciples, saying, Greater works than I do shall ye do, because I go to my Father.

Gregory Thaumaturgus did works like those of Martin of Tours, which some people in your world would laugh at, some people in your heart might laugh at. Your own mind would complain, saying, Why can't I experience such tremendous miracles as attended the life of Gregory Thaumaturgus and

of Martin of Tours? They accused the Holy Saints of light and the immortals in the subsistence of heaven of lying about Martin of Tours and about Gregory Thaumaturgus!

There never was an age in the history of humanity that came anywhere near performing the miracles that are being done this day that you live in, and every day of the week. And perhaps the days are coming when people will talk about the wonder-working of the democratic believers, whose names may not be remembered at all, but whose miracles are incredible and beyond belief; so much so that they do not even discuss them.

The secret of this miracle-working power (the ultimate of which is this: a perfect body, an absolute competence without working for it; every curse removed, every miracle in reach; not a

vain-glorying, but a simple, modest, meek, beautiful, brilliant, harmonious life); the fundamental proposition of truth is this: That the Supreme Being sent into this world a completely demonstrating Man; came Himself, took upon Himself flesh, and demonstrated what the flesh is capable of; and that demonstration is continuous to this moment, and it is called by a word which we have just read, Christ. We recited to you the sentence:

> This is the true fraternity,
> which overcame the crimes of the world;
> [this brotherhood] followed Christ,
> attaining the noble kingdom of heaven.

There may be a moment hanging on the tick of the clock, when you will hear what is said, and know that it is the truth: that there is a body of immortal people, people who live in all there is

to this earth and all there is to this sky and all there is to this sea and all there is to these beings. They live here, they touch elbows and hearts with everybody. They are not gone, nor have they renounced you, nor are they cold toward those blindnesses which make you weak of body and incompetent of affairs. They are not blind to these things. They make continual breathings of sentences and words and atmospheres of this wondrous land beyond all conception of summers.

This fraternity has no political organization; it has no chemical organization; it has no materialistic organization. But it has an organization of the breathing Spirit, of the personality and form and name and face and hands and feet and eyes and conversation of this God who was at the same time Man,

and continues God and continues Man! And every member of this fraternity who has overcome crime, who has overcome the adultery and the stealing and the lying and the blasphemy of the ego, which you think you practise every day (right in the midst of a day of miracles such as the world has never known, and these very miracles looked upon as another indulgence of a sick body, another indulgence of a criminal age, when they should be the breath of that body which you yourself must believe in and live in), joins with those immortals who have rendered subsistent the avocation, the work in life which is Spirit, the overcoming of sin and death and sickness!

# [1]CHRIST IN THE UNIVERSE

(Christ, who is the blood and organization of this fraternity which has overcome crime!)

With this ambiguous earth
His dealings have been told us. These abide:
The signal to a maid, the human birth,
The lesson, and the young Man crucified.
But not a star of all
The innumerable host of stars has heard
How He administered this terrestrial ball.
Our race have kept their Lord's entrusted Word.

Of His earth-visiting feet
None knows the secret, cherished, perilous,
The terrible, shamefast, frightened, whispered, sweet,
Heart-shattering secret of His way with us.

No planet knows that this
Our wayside planet, carrying land and wave,

1 The Poems of Alice Meynell

Love and life multiplied, and pain and
bliss,
Bears, as chief treasure, one forsaken
grave.

Nor, in our little day,
May His devices with the heavens be
guessed,
His pilgrimage to thread the Milky Way,
Or His bestowals there be manifest.

But, in the eternities,
Doubtless we shall compare together, hear
A million alien Gospels, in what guise
He trod the Pleiades, the Lyre, the Bear.

O, be prepared, my soul!
To read the inconceivable, to scan
The million forms of God those stars
unroll
When, in our turn, we show to them a Man.

The same poetess describes that mystery which the heart has to melt to. Only a melted heart flows. All others are balls beating against things; stones, instead of hearts of flesh. It is not

said that the Word was made stone. It is written, The Word was made flesh.

Now, this poetess describes that which we call the mysteries—those ordinances that supply the proper food for the immortals to eat, by virtue of which their subsistence and their conversation is in heaven.

## BEYOND KNOWLEDGE

she calls it. And her text is:

> "*Your sins . . . shall be white as snow.*"
> Into the rescued world newcomer,
> The newly-dead stepped up, and cried,
> "O what is that, sweeter than summer
> Was to my heart before I died?
> Sir (to an angel), what is yonder
> More bright than the remembered skies,
> A lovelier sight, a softer splendour
> Than when the moon was wont to rise?
> Surely no sinner wears such seeming
> Even the Rescued World within?"

"O the success of His redeeming!
O child, it is a rescued sin!"

Our intention is to subscribe your mind to this fraternity, through this transmission of the teaching concerning Christ, that you may have a certificate, an imprint on your soul's imagery, a governing image, if you please, in that stream of consciousness that marks you as a conqueror of criminality.

Origen's interpretation of the word "Christ":

> [1]In the first place, we must note that the nature of that deity which is in Christ in respect of His being the only-begotten Son of God is one thing, and that human nature which He assumed in these last times for the purposes of the dispensation [of grace] is another.

This duality, which he requires for your perception, is a rational melting

1 Ante-Nicene Christian Library, vol. X., page 18

of that numerical bondage to arithmetic which is materialism. The soul of mathematics is not blindly and deadly, inertly, material. Mathematics has had many bodies, but only one real body. The first print, therefore, in this governing Image, is that you see God, who has seized—as a thought seizes, as a grasp of comprehension seizes, as a mirror seizes, as a word takes hold of significance, so this God seized flesh, and the Divine and the human stood together, face to face, heart to heart, soul to soul, in this Man, to show just what is always true of human beings. They cannot bury themselves by ignorance or crime away from this transmission of the word of truth.

> And therefore we have first to ascertain what the only-begotten Son of God is, seeing He is called by many different

names, according to the circumstances and views of individuals.

Every human being in this instruction has been called to stand thus, alone with the Supreme I AM, and not to be bad company for it. Not to make it a man of sorrows and acquainted with grief, but to be a servant, a devoted slave of this God who is planted and seized of flesh, as are you!

Therefore, this fraternity holds out its offer of union, in the submission and destruction of crime, and sin and sickness and death in that crime, to every one who will stand, soft and melted and obedient, in the presence of that Supreme Being—faced with faith and credibility and ability to believe; so that he shall not be incompetent and diseased and marked for death, but he shall be liberated from the victimage of the

flesh, because his flesh has been seized by God!

> For He [this God that seized the flesh] is termed Wisdom, according to the expression of Solomon: [1]"The Lord created me—the beginning of His ways, and among His works, before He made any other thing; He founded me before the ages. In the beginning, before He formed the earth, before He brought forth the fountains of waters, before the mountains were made strong, before all the hills, He brought me forth."

This is that I AM made in His own Image and Likeness of I AM. I AM THAT I AM, planted eternally, seizing flesh which must be saved through an utter and absolute devotion in the heart, in order to shake off these weaknesses, these intemperances, these blasphemous conversations.

1 Cf. Proverbs 8:22-25

He is also styled First-born, as the apostle has declared: [1]"who is the first-born of every creature."

The other birth that you may have had, was no birth at all, however real, however convincing. This is the first birth you will ever have. And it is an eternal one; so that you stay constantly born, constantly young, constantly immortal.

The first-born, however, is not by nature a different person from the Wisdom, but one and the same.

This insane conception that being born constitutes a kind of ignorance, a crying baby that has to be tended to! The great sages have said, As soon as born, He is Lord of all that is. This is that First-born. This is that birth

1 Cf. Colossians 1:15

that you have to face by a softening of your soul and your soul's will; so that you may join this fraternity of the twice-born, which conquers crime, and may attain to *inclyta regna coelestia,* the noble kingdom of heaven!

## BENEDICTION

And now may the Spirit
of that Eternal Breath,
whose wisdom releases flesh from all ills,
this moment release all people,
so that the strength of character,
the wisdom of life,
the consciousness of a perfect body
and a pure, unguilty heart,
may face Eternal Generation
with its illimitable glory,
and receive the benediction
of its brotherhood,
and attainment of the supreme
and immortal life.
This great and wondrous
and Supreme I AM,
intones to human beings,
I am come that ye may have life,
and that ye may have it,
and have it more abundantly.

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*Reporter, L. D.*

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